EPITAPHS

Vpon the vntymelie death of that hope-full, Learned, and Religious Youth,

Mr VVILLIAM MICHEL,

(Sonne to a Reverend Paſtor, Mr *THOMAS MICHEL*, *Parſon of* TURREFF, *and Miniſter of the Goſpel there*) *who departed this lyfe the 6 of Ianuarie*, 1634. *in the 24 yeare of his age.*

Together with a Conſolatorie Epiſtle, to the Mother of *the ſaid young Man*; *wherein his Vertues and good carriage are mentioned.*

ABERDONIÆ,
Imprimebat Edwardus Rabanus, 1634.

6 Dec.r 1818 H

BRITISH MUSEUM

DE

GVLIELMO MICHELIO,

Theologiæ Candidato,

Qui obiit Abredoniæ

Anno 1634. Ian. 6.

LUx *sacra* Michelium, *sacræ decus ante palestræ*
Nunc desiderium sustulit ante diem.
Hac aurũ, vt perhibent, & myrrhea munera reges
Blandaq; lactenti thura tulere DEO.
Obtulit hac animam Christo *novus incola cœli*
Michelius, *fusus Numinis ante pedes.*
Munera jam confer: quæ tellus protulit illi,
Hic quod sidereæ traxit ab arce dedit.
Confer opus: reges CHRISTO *fugere relicto,*
Illius hic claudet tempus in omne latus.

Englished by the Author.

MICHEL of the most Sacred Race,
Now the Regrate before the Grace,
Hath of his lyfe abridg'd the Lace,
Upon a Sacred Day.

This Day, as wee heare of Divines,
Three Eaſterne Kings, with rich Propynes,
Myrrhe, Incenſe, and their golden Mynes,
Before CHRIST'S Cradle lay.

MICHEL now clad with Light, is gone
To CHRIST, for whom hee ſtill did groane;
And hath his Soule layd at the Throne
Of His Divinitie.
Compare their Gifts: They did beſtow
Propynes which of the earth doe grow:
His Gift did from the Heavens flow,
And Sacred Trinitie.

Compare their Deeds: The Eaſterne Kings
Having preſented thoſe great things,
Tooke leaue of CHRIST, and with ſwift Wings
Left Him where Hee did lye.
MICHEL of earth taking Good-night,
And dreſſing to the Starres his flight,
Shall without ende enjoye the ſight
Of CHRIST aboue the Skye.

ALIUD IN EUNDEM.

Eſta dies, Iani ſequitur quæ proxima Nonas
Obtulit infanti regia dona DEO.
Michelio *hæc eadem cingit diademate crines,*
Nubiferas ſupra ſidereaſq; domos.
Tunc DEUS *accepit, nunc donat munera, multò*
Sanctior & nunc eſt quàm fuit ante dies.

Engliſhed

Engliſhed by the Author.

THe day next after *Ianus* Nones,
GOD in His infancie
Got Gifts for the higheſt Thrones,
And His Divinitie.

To *MICHEL* now aboue the Frame
Of the Empyrean Spheare,
This day hath given a Diademe,
Moſt precious, and rare.

Then GOD receav'd, now Hee giues foorth,
Moſt Royall Gifts: Therefore
This Day ſhall bee of greater worth
And worſhip, than before.

ARTH. IOHNSTONUS, M. D.

UPON THE DEATH OF THE MOST HOPEFUL AND RELIGIOVS YOVTH, Mr WILLIAM MICHEL, Student in Divinitie, at ABERDENE.

INcloſed in this Coffin lyes
A matchleſſe Youth, in all his wayes:
The Stampe of Grace who ſo expreſt,
That now in Glorie hee doeth reſt,
Triumphant, in cœleſtiall Places,
As hee was here inricht with Graces;

And vnto all example leaving,
Of Modeſtie, and pious cleaving,
Unto his GOD, in humble ſort;
Both gayning Loue, and good Report.
So, Death, to him, hath beene great Gayne,
With CHRIST which makes him now remayne.

D. W. GUILD.

IOANNIS FORBESII, SS. THEOL. D. & ejuſdem Profeſſoris, ſuper obitu duorum SS. *Theologiæ Studioſorum, viz.* GUL. MICHAELIS, *&* IOANNIS MILLII, *ad ſuperſtites SS.* THEOL. STUDIOSOS.

INgenio pollens, doctrinæ laude coruſcum
Par juvenum, morum qui gravitate ſenex.
Quorum corda ſibi pietas regina ſacravit,
Alite virtutum concomitante choro.
Pignora chara mihi, ſophiæ cœleſtis alumnos
Angelicum in terris dum meditantur iter.
Mors properata rapit, nobis hinc luctus acerbus:
Læta laboris enim proxima meſſis erat.
Veſtra, velut proprios quia dilexiſtis ocellos,
Lumina fluminibus ſcamna libroſq; rigant.
Parcite filioli lachrymis: nam mors nihil auſa,
Nec potuit: DOMINI perficit iſta manus,
Qui maturatos cœli dum condit in arce,
Hanc immaturis monſtrat ad aſtra viam.

Grieſe

Griefe expreſſed, for the vntymelie, and much deplored death of M. WILLIAM MICHEL, S.T.

PAle viſag'd Death, why hath thy dreadfull hand
Spoyl'd vs, ſurvivers, of ſo rare a Treaſure?
Could not his tender age, & gifts, with-ſtand,
This thy vntymelie Stroake? Why tak'ſt thou pleaſure
For to inſult, on all, without regard;
As on this matchleſſe MICHEL is de-
[clar'd?

If gracefull words, ſerenitie of Face,
Zeale to GOD'S Honour, whom his Soule ador'd;
And other Symptomes of infuſed Grace,
Wherewith his lyfe was plentifullie ſtor'd;
Might haue prevented this vntymelie Death,
Then this rare Youth had drawne a longer Breath.

The Defunct, to his mourning Friends.

DEare Friehds, put limits to your Sighs and Groanes:
Obſtruct the ſource of your luxuriant Tears:
Reſtrain the exceſſe of your Cryes & Moans:
For I'm advanc'd aboue the ſtarrie Sphears:
And There inſtall'd a Quiriſter of Heaven;
Prayſing my GOD, who hath ſuch Honour given.

DA. LYNDSAY.

IN OBITUM LECTISSIMI IUVENIS,

Mri GVLIELMI MICHEL,

Theologiæ Candidati,

EPITAPHIUM.

Vid lachrymas Iuvenis fundunt in morte parẽtes?
An ſolos feriunt invida fata ſenes?
Quòd pariter rapiant pueros juveneſq; ſeneſq;
Mortem nos cæcam fingimus eſſe Deam.
Sed bene qui vixit, ſi diu vixiſſe putemus,
Qui male, quantumvis ſæcula multa, brevi.
Hic qui perpetuo CHRISTI *veſtigia preſſit,*
Annorum numero Neſtore major erat.

W. Iohnston. D.M.

On the death of that learned, wyſe, and pious Youth, Maſter William Michel, my verie loving Friend; Son to a Reverend *Paſtor, the Parſon of Turreff.*

THE Flowrs moſt fragrant, as wee ſee,
Doe ſooneſt loſe their ſmell, and die.
The Roſe, the choyſe of *Flora's* Treaſures,
At Night forſakes her Morning Pleaſures.

Her

Her poſting age, as Poëts ſay,
Doeth come, and paſſe, within the day.
The Coccos, glorie of all Trees,
Within ſome thirtie yeares ſo dies:
But Centuries of meaſured Tyme,
Doeth ſcarcelie make the Aſh her Pryme.
The reaſon's this: This fruitleſſe growes;
The other to our vſe beſtowes:
This yeelds no Fruit, which makes her ſtrong;
The other much, ſo liues not long.
Yet with the Aſh her glorie dies:
The Coccos gone, commends the Trees.
This fertile Coccos, whylſt hee lived,
Did yeelde ſuch Fruit, that all are grieved,
To whom this Coccos did belong,
And changed haue in Teares their Song.
The Nymphs, whoſe brightneſſe light doeth ſho,
In ſable Robes all atrate goe.
I meane, true Vertue, all her Spaces;
And pure Religion, all her Graces:
They vow that Death ſhall never intombe
His Vertues, nor yet Veſta's Wombe.
For onlie to their vſes hee
Did bud, and with his Bud did die.

Io. LONDINE.

In Cygneam Cantionem WILHELMI MICHELII, SS. Theol. Stud.

VI. Ianuar. denati, &c.

Vce ſua nati celebrans ſolennia CHRISTI
Michelius, *mortem ſenſit adeſſe ſuam.*
Senſit, & amplexus IOMINI *cunabula, vitæ*
Hæc, ait, hæc ſpes eſt præſidiumq; meæ.

Nunc ſervum, Pater alme, tuum dimittis; ſalutem
Scilicet adſpiciunt lumina noſtra tuam.
Vt novus hic Simeon *Cygneam concinit oden!*
Et vitæ & mortis præſcius ipſe ſuæ.

GUL. LESLÆUS.

Obitum cognati ſui Chariſsimi Magiſtri GVLIELMI MICHELII,

Iuvenis ſupra ætatem & pleroſque coævos docti, piique, hac Elegia deflevit.

Vintum Michelius *luſtrum tranſegerat: hæc eſt*
Prima ſacris ætas apta miniſteriis:
Cumq; annis animũ dederat pater almus & artem:
Cœperat & pulchras edere primitias.
Heu! quantam tenerâ meſſem ſuccidit in herba
Subrepens cæco tetrica Parca pede!
Huic quicunque oculos, quicunque adverterat aures,
Iſte ſuo, aiebat, tempore quantus erit?
At verò ante alios, chari obſtupuere parentes.
Senſerunt tacito gaudia tanta ſinu.
Heu matrum indulgens animus, vaniſsimus augur,
Vt ſeſe blandis decipit ominibus!
Hæc puero diadema, ſacram cupit illa tiaram:
Hæc nato Attalicas ſperat & optat opes.
Anticipant aliæ faſces, lætóſque hymenæos,
Partáque victrici clara trophea manu.

Diverſum

Diverſum interea fallax libitina triumphum
Cogitat, & triſtes apparat exequias.
Laurea funereis mutantur ſerta cupreſſis:
Vertitur inque atras pinea tæda faces.
Irrita blandorum ſpes, omnia vota parentum
Mors interveniens omnia deſtituit.
At non ille tamen; quem nos lugemus ademptum
Non votis, non ſpe fallitur ille ſua.
Sublimi in ſuperis ſolio, cathedráque potitur:
Et capitolina victor in arce ſedet.
Quodque ſibi optarit, quiſquis ſapit; obtigit illi
Grata quies, merces magna, breviſque via.
Vulgus iners vacuis ævum male computat annis,
Et frontis rugis, & capitis nivibus.
Quid tranſacta juvant Pylii tria ſecula vatis,
Si periere, ſimul prateriere dies?
Non annis, caniſve venit cenſenda, ſed uſu
Vita, nec ætatem tempus inane facit.
Cui brevis utilibus lux eſt exercita curis,
Huic longa in parvâ vita peracta mora eſt.

DAVID MICHELIUS, Eccleſiæ
Edinburgenæ Presbyter.

To the Pious Rememberance of a vvell-diſpoſed and hopefull Youth, M. WILLIAM MICHEL.

THis little corner'd Caue, this quadrate Stone,
Contaynes, and covers heere, a Youth expir'd:

Whoſe Gifts and growing Graces, everie one,
For multitude, and magnitude, admir'd.
Entring to act, but on the Stage preſented,
By Death's envye, and violence, prevented.

All you that Litrate Youths, and Learning loue;
And you that Vertue cheriſh and effect:
You that pure Zeale, and Pietie, approue,
And hopefull partes in ſpringing yeares reſpect:
Spende Spaits of Teares, for his vntymelie Fall,
Who had, in groſſe, theſe Gifts and Graces all.

And you, his Fellow-Students, and his Phieres,
Put to your helping-Handes, to grace his Graue;
Whoſe Knowledge ritch, farre over-reacht his yeares;
And manie Groundes of its great Greatneſſe gaue,
Perſpicuous Proofs, of his moſt precious partes,
And in-ſight in the Tongues, and Liberall Artes.

AL. GARDEN.

GULIELMO MICHEL, EGREGIÆ SPEI ADOLESCENTI PRÆPROPERA MORTE SVBLATO.

TVne etiam Gulielme *jaces, nec flectere Pārcas*
Es potis: aut fati vincere duritiem.
Nil tibi profuerant primæ robuſta juventæ
Tempora: nil ſurgens ignea vis animi.
Palladiis teneros annos colis artibus, auctus
Ingenio, celſi myſtica ſacra Poli.

Sed velut

Sed veluti flores ſubitos (nova gaudia veris)
Intempeſtivæ decutiunt Hyemes;
Sic inopina furens Lachesis te perculit ævi
Vere novo, vernam depopulata roſam.

ROBERTUS GORDONUS.

Sub obitum lectiſsimi Iuvenis,
M. GUL. MICHAELIS
CARMEN FUNEBRE.

Vm nimio Michael *juvenis contendere curſu*
Gaudet, anhelanti pectore ſumma petens,
His potitur, Pindiq; ſupra juga celſa; Sionis,
Difficili Sophiæ tramite, culmen adit.
Sic feſtinanti Mors obvia: Siſte citatos
Siſte gradus, inquit; lecta corona tibi eſt.
Quiſquis amas Muſas lentè properato: feraci
Ingenium firmat robore longa dies.

D. W.

In Obitum Optimæ Spei Adoleſcentis, M. GVL. MICHEL, *Diſcipuli ſui quondam Chariſsimi,*

EPITAPHIUM.

Ementis tibi cur tantæ mors dura Michelle
Invidit meſſem, primaq; ſpica perit?
Conſultò hoc factum, nempe ut potioribus arvis
Proventum ſtabilem divite falce metas.

IDEM GRÆCE.

Κἠρ συγερὴ πῶς τίν γέ τόσοιο σαίροιο Μιχελλὶ
Ἁμῆσαν ζηλοῖ, ἀρίγνωθόν τε σεχὺν;
Τοῦτο σεπνυμένως τέλεῖ, ὡς κρείσσοσιν ἀρήραις
Ἄφθιτον ἐυολβῆ ἄλδον ἀμᾶς δρεπάνη.

GUL. WEDDERBURNUS,
Ecclesiæ Bethelnienſis Presbyter.

IN OBITUM SANCTISSIMI, DOCTISSIMI, ET ORNATISSIMI ADOLESCENTIS, MAGISTRI GVL. MICHEL, SS. Theolog. in Academia Abredonenſi ſtudioſi, CARMEN FUNEBRE.

Vm lachrymas mœrens (juſtum, ſed triſte tributum)
Pendebam tumulo clare Michelle *tuo.*
Ecce triennalem (de quo ſpes optima) natum
Eripuit gremio mors inopina meo.
Funera funeribus luctum ſuperaddita noſtrum
Ingeminant, animus deficit atq; manus.
Obſtupui; ingenti deerant ſua verba dolori,
Et gemitus medios impediere ſonos.
Occurritq; tui, tum ſors miſeranda parentis,
Et trahit invitas ad tua penſa manus.
Tum tacitus mecum. Puerum tam plangis ademptum
Cujus ſola bonam ſpem tibi forma dedit?
Quid linquus fratri faciendum quæſo Michelle,
Cui tantus perijt filius ante diem.

Filius,

Filius, octonos ter habens, non amplius annos,
Deliciæ matris, gloria ſumma patris.
Ille omnes Sophiâ ſocios ſuperaverat: olli
Cingebant niveas laurea ſerta comas.
Ille ſacris quatuor ſtudijs feliciter annos
Complerat: ſtudijs conſona vita fuit.
Hunc pietas, morum probitas, miſeriſq; benigna
Dextera, & innumeris mens cumulata bonis.
Ornarunt: olli laudem hæc peperere perennem:
Parva licet cineres continet urna ſacros.
Hunc vivi coluere omnes, properataq; lugent
Funera, queis ſolo nomine notus erat.
Talia ſed parcas nequierunt flectere, vitæ
Addere vel minimas nec valuere moras.
Hæc ego dum meditor, levior fit cura doloriq;,
Cum noſtra alterius comparo damna mali.

PROSOPOPOEIA DEFVNCTI AD PATREM.

Deformare genas nimium jam flendo ſeniles
Parce pater: luctus non decet iſte pios.
En præeo, nondum pereo: ſanctiſq; parata
Regna peto, angelico concomitante choro.
Tempus ad exiguum triſtes divellimur, aſt mox
Tempus quo læti conveniemus erit.
Tempus erit regno cum nos jungemur in vno,
Atq; alacres capiet regia celſa poli.

Ejuſdem

Ejuſdem ad Lectorem PROSOPOPOEIA.

Quod curtata meæ ſint vitæ ſtamina, non eſt
Quod doleas noſtram, Lector amice, vicem:
Certavi egregie, proſtratoq́ hoſte triumphum
Lætus ago, capiti pulchra corona nitet.
Sat vixit, bene qui vixit, qui morte lucratur:
Sic tibi contingat vivere, ſicq́ mori.

Poſuit ANDREAS MASSÆUS,
Eccleſiæ Drumbletenſis Presbyter.

A Friendlie Sigh, for the tymous vntymelie death of Maſter VVILLIAM MICHEL, the *Theologiq́ expectans Coriphei.*

Eath-rype's all Fleſh, hath gaynd the ende,
All beeing Man, at anie age:
By Grace, not Dayes, true Lyfe is kende;
Who beſt, not longeſt, keepes the Stage.
This Spring-pluckt Roſe, Florefull ſhak't Fruit,
A Pupill pregnanter then guydes:
So's tymelie falne. Ceaſe, moaning bruit:
Perfection no dyets bydes.

Anonymus.

Apoſtrophe ad Defunctum.

Vive, Michelle, vale, ſuperas ſubvectus in oras,
Cumq. DEO, Cœli regna beata cole.
Interea hoc noſtri monumentum & pignus amoris,
Quo te proſequimur, clare ſodalis, habe.
Dum ſilvis ineunt volucres, dum mōtibus vrſæ,
Dum ſegetes tellus, dum feret aſtra polus:
Ingenii monumenta tui, pietaſq. virebunt,
Virtutiſq. tuæ fama, perennis erit.

Gualt. Hempſeidus.

Proſopopœia ad defunctum.

Eu Michaele ſchola decus, ac ſpes vnica ſacræ,
Huccine te rerum mors inopina vocat?
Huccine jam ſubito labor omnis & omnia tendūt
Nec noſtram de te ſpem finis eſſe ratam?
Nuper olorina cantabas voce ſalutis
Ortum, nunc fatum plangimus eccc tuum
Sic hominum rerumq. vices voluuntur in horas,
Nil ſtabile æthereo jamq. ſub axe vides.
At te nunc terris polus invidet, omnia cernens
In pejus labi, tēque videre vetat.

Gul. Blackhal, Logices
Profeſſor, in Acad. Mareſchallana.

WILLIELMI MICHEL, Egregiæ Spei Adoleſcentis, SS. Theol. Studioſi Vigilantiſſimi, Præclaris Animi dotibus & virtutibus eximiis, Summatibus atque infimatibus juxta chari; qui præmatura morte ſolutus, mortales reliquias dum (CHRISTO juvante) reſurgant immortales, depoſuit, 6. Ian. 1634.

TUMULUS.

Heic ſitus, octonos qui ter non vixerat annos,
Quum mens ſublimis lætâ reliquit humum.
Nam veluti Fremium nimia levitate caducum
Excutitur citiùs, marcet & ante nivem.
Hæc ſubito Lychnis mox ſic defloruit, aſtris
Vſq; tamen vivet, nec peritura ſolo.

Alius.

HVnc propere, ſuperos, & quæ natura negavit
Sedulò dum caperet, en rapit ipſe polus.

Nœnia.

TErrea terrenis redeunt, pars ardua vicit;
Manibus, at potior, indigitata piis.

Γέλλακι σωθήσεται καλῶς οἱ συμπαρόντες.

IACOBUS GORDONIUS.

In pient

In pientiſsimi, & (ut illius ætas ferebat) doctiſsimi, optimæ indolis, ac ſpei Iuvenis, MAGISTRI GULIELMI MICHELLI, Præmaturum Obitum,

EPITAPHIVM.

Vàm citò Michelum *rapuit fera parca? parentes*
In ſpem qui tantam ſuſtulit ipſe ſui.
Et merito; dicam verè (vel livor id audi)
Hunc in comparibus non habuiſſe parem.
Ille ſalutem animarum ardebat, ad illud anhelus,
Illud erat porrò gnaviter orſus opus.
Quum primo in curſu juſſit mors dira ſilere,
Hunc operi eripiens & rationi operis:
Sic quæ non tenuit, magnis tamen excidit auſis:
At Domino in magnis & voluiſſe ſat eſt.

ALIUD.

DA, Pater Alme, Tuum (ſueſti Michele *precari)*
Cœtibus humanis nomen vt vſque canam.
Oraſti magnum, majus dedit, anteq; tempus,
Cœtibus angelicis illud vt vſque canas.

Amoris ergò ponebat,

ROBERTUS DOWNÆUS,

Bibliothecarius.

The ſorrowfull Father of the Defunct,

To the mourning Mother.

Ith Teare-drown'd Eyes, why looke you out ſo ſadlie,
And *Rachell*-lyke, marres both our Myndes with mourning?
Shall wee not render, what GOD gaue vs gladlie?
Submitting all our will to His, but ſpurning.
Ceaſe you, ſweet Heart, ſince He who's juſt and holie,
Hath ſtrucke His Stroke; Him to offend, were follie.

The Mother her Anſwere.

Ur LORD of Loue, for *Lazar* fell in weeping,
Altho Hee knew, hee was not dead, but ſleeping,
And after rayſd. How ſhall my Sorrow ſwadge?
Who am bereaft by Death's vntymelie Rage,
Of my deare Darling; whom myne Eyes ſhall never,
Oh, once beholde, till Soule and Bodie ſever.
I had not bene ſo gall'd with Griefe and Teares,
If I had loſt him, in his younger yeares.
Or had the Heaven decreed, that I had brooked
Him, to enjoye the Harv'ſt, for which I looked.
His Learning, others knew; his lyfe, I kend:
Who even from Cradle, to his happie ende,

An *Iſraelite* was, without all knowen Cryme,
Momus muſt ſay, vnſpotted all his tyme.
Till twentie foure yeares of his age was run,
And hee to publicke Exercyſe begun,
In Schooles and Church, lov'd and admir'd, as one,
For Grace, and Natures Gifts, a Paragone.
A fervent Fever in fyue dayes, ſhort ſpace,
Hath mee bereaft of my bleſt Bird, alace!
Then blame mee not, howbeit both Even and Morrow,
I ſigh, and ſob, and all my dayes I ſorrow.

The Defunct, To his mourning Friendes.

NOw is my Soule ſet free, from earthlie Priſon ſtrong:
And I now ſee that ſweeteſt Sight, for which I long'd ſo long.
I am orejoyde with Ioye, but Griefe, but Care, but Toyle:
My Heavenlie IOVA I enjoye, within this pleaſant Soyle.
My Glorie now begun, ſhall once accompliſht bee,
But intermiſſion, or exchange, for all æternitie.
My Corpſe are cloſ'd, but payne, into this earthlie Urne.
Leaue off, then, Friends, and Parents deare, ſo bitterlie to mourne.
And you, my Mother mylde, lament no more, for mee:
The Day ſhall dawne, when you & I ſhall each another ſee.
I pray you, then, leaue off, and bee no longer ſorie:
But walke with GOD, and beg at Him, my fellowſhip in Glorie.

Poſuit mœrens M. T. M. Pater.

To the Reader.

THeſe few things following, being of the young Man (Maſter *WILLIAM MICHELL*) his owne making, and in my keeping, when theſe others came to my Preſſe, I tooke the boldneſſe here alſo to inſert Them: If, happilie, by His Example, other Youths might bee emboldened to treade the lyke Steppes of Religion, Pietie, and Vertue.

E. Raban.

S. M.

ILLVSTRISSIMI DOMINI,

ALEXANDRI IRVINI,

Domini de Drum,

Tribuni-Militum Abredonenſis,

Domini de Kelli, &c.

DRummius *aſtra tenet, modo poſſint aſtra mereri*
Dotibus aucta animi ſtemmata, cenſus, honor.
Clarus at hoc vili pretio non venit Olympus:
CHRISTI igitur meritis Drũmius *aſtra tenet.*
Hoc monſtrant ſincera fides, ſpes pura, peractæ
Integritas vitæ, Religionis amor:

Hoc

Hoc larga imprimis pietatis ſymbola clamant,
Digna datore, DEO grata, benigna bonis.

ALIVD.

SI reddant homines magnos, ſtirps, cenſus, honores,
Hic quoq́ magnus erat, teſte vel invidia.
Si generi virtus præluceſ, cenſui honori
Ancillans, meritis partus & auctus honor,
Heroas poſt fata ferant ſuper æthera: jure
Hic nunc ſublimis deſpicit aſtra ſenex.
Sed gradibus nequeunt iſtis hæc culmina ſcandi;
Fælix ille tamen culmen vtrumq́ tenet.
Iſtud, honore, bonis & ſtirpe priora docento
Religio, pietas, menſq́ renata DEO.

S. M

VENERABILIS ET HONORABILIS DOMINI,

IOHANNIS VRCHARTI,

DOMINI à CRAIGFINTRI, LETHNITI,
CREICHI, &c.

NAtura, virtutis opus, ſortiſq́ benigna
Delicias ſtravit mortis iniqua manus.
Egregij natura viri fundamina jecit,
Stemma, animum, corpus, ſemine digna Iovis.
Naturam excoluit virtus pulcherrima, tantum
Senſernut cives, ſtirps & avita domus.
Pace etenim cives, natos re, moribus auxit,
Nativam rexit, ſuſtinuitq́ domum.

Virtutem

Virtutem ornavit par ſors; creſcentibus annis
Crevit & imperium, ſtirps, honor atq; bona.
Cum tamen haud ſaturent animum mortalia, terra
Illecebris ſpretis, aſtra petivit, io.

Engliſhed by the Author.

HEere lyeth, at the PARCES Pleaſure,
Natures, Vertues, Fortunes, Treaſure.
Nature, to make an hopefull Man,
Made choyſe of him, of ſuch a Clan:
So galland Corpſe, ſo prudent Mynde,
As well becomes Heroicke Kynde.
Then Vertue, as hee grew in age,
Set Natures partes on publicke Stage:
Where Wit and Valour did bewray
His Worth, vnto his dying day:
Whether hee ſetled private Iarres,
Which often ende in open Warres;
Or for his Children conqueſt Rentes,
At higheſt Rate, with all Conſentes:
Or did vpholde, rule, and defende,
That Olde Houſe, whence hee did deſcende.
In fine: That hee might ſeeme more bleſt,
His Fortunes luſtred all the reſt.
As hee grew olde, hee grew in Wealth,
Honour, and all thinges, ſafe in Health.
Yet holding all thoſe thinges as vayne,
His Soule hath fled them, in diſdayne.

The Anagram of his Name.

Ornatus canis, ære.

Hic jacet Urchartus *canis ornatus & ære,*
O quàm conveniunt nomina ſorſq; viri.

S. M.

EGREGII MAXIMÆQ; SPEI VIRI,

D. IOHAN. URCHARTI, Dicti IOHANNIS

Filii natu maximi, ſummo cum omnium dolore præcoce morte brevi poſt funus patris extincti.

SI quod amant animæ, poſſent animare; perennis
Chare Urcharte, *tibi vita fuiſſet humi.*
Cum quod amant animæ, ſemper comitentur, ad aſtra
Tecum animas noſtras hinc fugiendo rapis.

REVERENDO IN CHRISTO *PATRI,*

PATRICIO LYNDESIO,

Epiſcopo Roſſenſi.

MAgnifice Antiſtes me, qualia munera reddam
Æqua tuis meritis hoſpitioq;, latet.
Solvere re grates ſors obſtat: ſplendida veſtra eſt
Noſtraq; ſors tenuis: nil niſi vota manent.
His quoq; vix locus eſt, res, cani, ſemen, honores
Sunt tibi vix votis inferiora meis.
Hæc igitur maneant & creſcant, vſque precabor,
Hoc tantum ſupereſt, accipe, quæſo, bene.

D MAGIST

MAGISTRO ROBERTO BARONIO,
cum redderem ei notas Logicas,

EPIGRAMMA.

Os impostoris dare (Vir Doctissime) verba
Est, tuus & pariter mos mihi verba dare.
Ergo impostorem dicam te? scilicet ambo
Pro donis homini nil nisi verba datis:
Absit, nam incertis solet hic imponere verbis,
At ne fallamur nos tua verba juvant:
Quisquis enim verbis bene sit versatus in illis,
Artis eum Logicæ nulla profunda latent,
Talia des igitur semper mihi verba, tibiq;
Acceptum referam quod fluet inde boni.

IN HONORABILE ET RELIGIOSVM PAR CONIVGVM, D. IACOB. & LUCRETIAM *IRVINOS*, Una ferè extinctos, unaque sepultos,

EPITAPHIVM.

Vnus avus nobis, torus unicus, una voluntas,
Communis nobis sors soboles q; fuit.
Et quid non commune fuit? dum vita manebat,
Vnus erat vera religionis amor.
Par labor & studium, pariter speravimus ambo
Vno posse frui patre, DEO, patria:
Nec modò (quod magis est) fato divellimur: unus
Penè dies ambos, unica fossa tulit.

Quæ

Quæq́ petebamus vivi, potiemur in ævum
Vna nos vno patre, DEO, patria.
Ergo de nobis merito, qui conſpicit vrnam
Dicat, In hoc tumulo parjacet abſq́ pari.

Engliſhed by the Author.

ONe Loue, one Wed-locks ſaved Knot;
One Name, one Stemme, one Brute, one Lot;
One Death, one Exequie, one Stone;
One Fayth, one pure Religion;
One Hope, one Studie, one Deſyre;
Of that one Countrey, GOD, and Syre;
Wee now enjoye, made one of two;
In Lyfe, in Death, in Glore alſo.

EPITAPHIUM MAGISTRI IACOBI ROSSEI, Rectoris Abredonenſis.

Obrietas, morum gravitas, dilectio pacis,
Et diſciplinæ ſedula cura ſacræ,
Indictum bellum vitiis, aſſertio veri
Conſtans, Romani ſæpè furoris obex
Roſſeum *laudant: quem canis, ſemine, ſenſu*
In terris dominus, ſe ſuper aſtra beat.

EPITAPHIVM
D. ROBERTI ARBUTHNOTI,
De eodem Equitis.

Cotia *ſpectatum civem, tua Mernia Phœbum,*
Communem prolem Suada, Minerva, Themis.
Præſidium miſeris, gens Arbuthnota columnam
Flet raptam, dum tu Magne Roberte *cadis.*

EPITAPHIVM IN CHRISTIANM FORBES,
Dominam de Streichin.

Vid quod tam celeri curſu rapiare per auras?
Numquid habes ſubiti fama referre novi?
Heu habeo, at quorſum liquefient pectora luctu,
Iſtud enim doleus quod revocare nefas.
Mors ſpoliat miſeroſq, bonos, pueroſq, virumq,
Ara, arca, dulci conjuge, matre pia.
Non igitur mirum, vos hanc ſi fletis ademptam,
In quos ceſſerunt tanta, manente bonâ.
Hoc natura petit pietatis munere fungi,
Aſt aliud pietas ſuadet & officium.
Scilicet vt lætata fuit dum vita manebat,
Vobis perpetuo commoda tanta dare,
Sic vos poſt vitam debetis ferre libenter,
Ipſa quod in Cœlis nunc ſua dona ferat.

EPITAPHIUM

EPITAPHIUM SUSANNÆ INNESIÆ,

Uxoris quondam Magiſtri *GVALTERI HAYI*, Fratris Germani D. à *DALGATIE*, Viri digniſſimi: Inde verò Magiſtri *GEORGII HAYI*, TURRAVIÆ Rectoris Reverendi, Literatiſſimi, & Vigilantiſſimi.

Vixi conjugio inſignis, virtute ſequenda,
Felix progenie, re pietate, fide.
Hayis *nupta fui bis, quorum poſthuma fama*
Laudes non patitur non moritura mori
Virtutis teſtes ſint quot monumenta reliqui,
Sive inventa animo, ſeu fabricata manu.
Curia progeniem cognoſcit, vulgus honorat,
Et vidi prolem prolis in ade ſua,
Rebus poſteritas nunc floret: rebus egenos
Nutrivi: rebus nunc ſuper aſtra fruor.
Fida ſteti pactis, materq́; fidelis alumnos
Te docui, fidei CHRISTE *columna meæ.*
Sic vixi, vita tandem feliciter acta
Annis plena, polum patre vocante peto.

In Memorie of the right Vertuous and Religious Matron, SUSANNA INNES, Relique firſt to an honourable and worthie Gentle-man, Maſter *WALTER HAY*, Brother-german to the Laird of *DALGATIE:* next, to the Right Reverend and Learned *Paſtor*, M. G. HAY, *Parſon* of TURREF.

Twyſe married, a Widow twyſe I lived:
Firſt bare the Yoake, and then the Yoake agayne.

It was my Glore, whereat I never grieved.
But farre aboue thoſe two, my greateſt Gayne,
The third I buire, that eaſie Yoake and light,
Of CHRIST, my Lord, vp-holden by His Might.

Still vnder Yoakes of ſweete Captivitie,
In middle ſorte content, my tyme I ſpended:
Under the third, I long haue learn'd to die;
Till full of dayes, at laſt this lyfe is ended.
With thoſe who were my Yoake-fellowes before,
I mynde to reygne in Freedome evermore.

ANOTHER.

IF Birth, if Bountie, Children, length of dayes,
Might make a modeſt Matron happie here,
Sho happie was: but ſhallow happes that ſtayes,
On thinges below. Now farre aboue the Spheare,
Shee tramps on Tyme; counts her Felicitie,
Beyond all Tyme, to liue æternallie.

ANOTHER.

IF Vertue mixt with Grace; if Grace, with Gravitie:
If prudent Carriage be in pryce; if matchleſſe Modeſtie.
Her Birth amongſt the Beſt, her courſe of lyfe was kende:
Shee liv'd a modeſt Matron here, and made an happie ende.
SUSANNA-lyke ſhee liv'd, vnſpotted, loe, ſhee dies.
None will, none can, the contrare ſay, but ſuch as lies.

MASTER WILLIAM MICHEL,

Student in Divinitie, in Aberdene.

AN EPITAPH,

OR

CONSOLATORIE EPISTLE,

Vpon the death of the ſayd Young Man:

Written to his Mother, *By M. R. B. Preacher of the Evangel.*

Orations and Epiſtles of this nature, were called EPITAPHS, manie ages ſince, as any may perceaue by *Nazianzens* Orations, and *Hierom's* Epiſtles, of the lyke ſubject.

MISTRESSE,

IT hath pleaſed GOD, in His moſt wyſe and admirable providence, to make troubles and afflictions in this lyfe common to the godlie and the wicked; to let the world ſee, that the godlie doe wyſelie ſeeke and expect happineſſe in another place; and, that wicked men are fooles, to ſeeke for it here, where it is not to bee found. But theſe temporall calamities, as they haue diverſe effects in the evill, and in the good; ſo they come not to them with one and the ſelfeſame commiſſion or direction from divine providence. For GOD, when Hee ſendeth out great afflictions and calamities agaynſt the wicked, ſuch as povertie, diſgrace, ſickneſſe, and death, Hee giveth them a full commiſſion, to hurt and deſtroy; lyke

lyke that commiſſion which Hee gaue to king
1. Sam. 15. 18. *Saul* agaynſt the *Amalekites*; *Goe, and vtterlie deſtroy the ſinners, the Amalekites, and fight agaynſt them, vntill they bee conſumed.* But when Hee ſendeth afflictions to His owne Children, Hee giveth them a limited commiſſion; or rather a loving charge, lyke that which *David* gaue to *Ioab*, and the reſt of his Captayns, concerning *Abſalom*, agaynſt whom they were to fight; *Deale gentlie* (ſayd hee) *for my*
2. Sam. 18. 5 *ſake, with the young man, even with Abſalom.* For Hee hath ordayned the afflictions of the godlie, how ſharpe and grievous ſoever they bee, to hurt little, and for a moment; but to profit much, and to all æternitie. And for this effect, as Hee giveth to His owne, in their troubles, that great *Comforter*, whoſe ſecret operation vpon their heartes, is moſt powerfull, and wonderfull; ſo alſo Hee hath appoynted others, who, for the tyme, are not alyke viſited, or afflicted, to bee *grieved for their affliction*, to *mourne with them*, to *ſpeake wordes in ſeaſon vnto them*, and to *comfort them, by that comfort, wherewith themſelues haue beene comforted of GOD.*
Amos 6. 6. Rom. 12. 15. Eſay 50. 4. 2. Cor. 1. 4.
The performance of this duetie, as it is incumbent to all, ſo eſpeciallie to thoſe whom Hee hath called to preach that Word, which is the Store-houſe of Comfort. And therefore I, who although moſt vnworthie, am by GODS ſingular Mercie, adjoyned to that number, hearing of your great heavineſſe, and ſorrow, for the departure of your ſonne; and knowing you to be one of thoſe, whom GOD hath ordayned to bee *gentlie dealt with*, and comforted in all their tribulations, I thought my ſelfe bound, to wryte ſomething vnto you at this tyme,

tyme, for your comfort, eſpeciallie, ſeeing I know more of that young Man his ſecret walking with GOD, than anie other: and conſequentlie, am able to giue you moſt particular and credible aſſurance, of the holineſſe of his lyfe, wherefrom you may eaſily collect the happines of his death. Of this he himſelfe gaue ſome ſignification vpō his death-bed, to thoſe who were then preſent with him. For when that laſt houre (to him a moſte happie houre) approached, hee, after the example of *Hezekiah*, comforting himſelfe with this, that hee had *walked before GOD in trueth, and with a perfect heart*, did, for confirmation of that, which he ſayd, take himſelfe to two witneſſes: to GOD, the onlie Eye-witneſſe of the ſecret counſels of his heart; and to mee, then abſent from him, as to the onelie Eare-witneſſe on earth, vnto whom hee had reuealed his moſt private carriage. Wherefore I thought my ſelfe oblieged, to declare to the world, but in ſpeciall vnto you, in tyme of this your heavineſſe, how earneſt and effectuall a deſire that young man had to encreaſe in grace, to overcome temptations, and to liue an Angelicall lyfe vpon earth: that you being informed thereof, may rejoyce for the grace hee had then, and for the glorie hee hath now. 2. Kings. 20. 3.

Then, for your comfort, conſider, I pray you, with mee, onelie theſe two particulars: Firſt, what hath beene GODS dealing towards you in this matter: Secondlie, what hath beene GODS dealing towards him. For if His dealing bee towards you both in mercie, I can not ſee what reaſon you haue to entertayne ſuch exceſſiue ſorrow.

As for His dealing towards you, and others in
Iob 1. 21. the lyke caſe, *Iob* expreſſeth it in theſe two ſhort ſentences: *The LORD gaue, and the Lord hath taken away*; or, as others interpret the wordes, *hath taken backe to Himſelfe*: which, at the firſt hearing, I confeſſe, ſeeme to afford ſmall argument of comfort. For the firſt ſeemeth not to importe anie matter of joye, becauſe it looketh to the tyme bypaſt, and onelie ſignifieth, that once we were happie. The other ſeemeth to importe reall miſerie, becauſe it is meerlie privatiue, and ſignifieth, that the happineſſe wee once had, is nowe removed. But if we ſhall duelie weygh theſe words, and conuenientlie apply them to the preſent purpoſe, wee ſhall finde, that much matter of joye and comfort lyeth bidden in them. Wherefore marke, howe *Iob* beginneth at *giving*; *The LORD* (ſayeth hee) *gaue*. If hee had not begun ſo, perhaps hee would not haue ended ſo as hee did; that is, with bleſſing GOD.

MISTRESSE, here begin with *Iob*, and ſay, *The LORD gaue*. Remember the *LORDS* fauour towards you, in giving you ſuch a ſonne, and continuing him with you manie years; to the effect, that yee may joyfullie prayſe and bleſſe His Name. *David* putteth theſe two well together; *Bleſſe the*
Pſal. 103. 2. *LORD, O my ſoule, and forget not all His benefites.* For if wee would bleſſe th *LORD*, wee muſt carefullie remember His benefites. Leſt therefore your melancholie make you deficient in paying this tribute to *GOD*, remember, with a thankfull heart, howe GOD made you to rejoyce at his
Iohn 16. 21. birth, when yee ſawe, that, by you, *a man-chylde*

was

was borne into the worlde: and, that *GOD* had given you a ſonne, (according to our *Scottiſh* phraſe) *world-lyke*. But, ſhortlie thereafter, Hee gaue you a farre greater argument of joye, when Hee made him to bee borne agayne, of *water, and the Spirit*, into another World, which ſhall never haue an end. And wheras before he was onlie *world-lyke*, or lyke to men, He made him *God-lyke*, or lyke to Himſelfe; drawing, by His own finger, that portrature of Himſelfe, according to the which, Man was firſt created. Yet this tyme of his infancie, was to him and you both, but as it were the ſeed-tyme; and that both in reſpect of Nature, and alſo of GRACE. For hee had then a reaſonable Soule, which is the ſeede, and the originall of a humane or reaſonable and morall converſation: But, during that tyme, hee could not come to the vſe of it; neyther could anie then perceaue, whether hee would proue a wyſe man, or a foole. Lykewyſe, hee had then receaved Baptiſmall grace, which is the ſeede, and the originall, of a Chriſtian, ſpirituall, and heavenlie converſation. But no vſe, or exercyſe, could hee then haue of it: neyther could anie man perceaue, whether hee would thereafter walke in the way of Pietie, and Chriſtianitie, or not. But *GOD*, who is the ſower of both theſe ſeedes, and maketh them to ſpring vp, where Hee pleaſeth, and when Hee pleaſeth, did make them verie ſoone to ſpring vp both together in him; yea, alſo to bring foorth aboundant fruit: ſo that even from his bairnlie age, hee had the wit of a Mã, the knowledge of a Scholler, & the carriage of a Chriſtian; and, conſequentlie, was to you, during all

ring all theſe yeares, which interveaned betwixt his chyldhood, and his deatth, an argument, or ground, of great expectation, and a matter of continuall joye. Now, when GOD hath removed him, and taken him to Himſelfe, ſhall all theſe Favours of GOD towardes you bee buried in oblivion, as his bones are buried in the earth? Or, if they remayne in the Regiſter of your memorie, ſhall they bee remembred without thankfulneſſe? Or, if your ſoule *magnifie the LORD for them*, ought not alſo *your ſpirit to rejoyce in GOD your Saviour; ſeeing Hee that is Mightie hath done great things to you, & Holie is His Name.* It is a groſſe and fond errour, that onelie ſuch good thinges, as wee doe actuallie enjoye, or looke to enjoye, are the matter or cauſe of rejoycing. The verie *Paganes* ſawe the abſurditie of this errour: and therefore *Seneca*, comforting *Polybius*, agaynſt the death of his brother, telleth him, *that hee ought not to thinke himſelfe injured*, by loſing ſuch a brother; *but rather much beneſited, by uſing and enjoying his pietie ſo long.* And hee addeth, *that a man is unjuſt, and unreaſonable, who is not content, that hee who is the beſtower of a beneſite, diſpoſe of it according to his pleaſure: That hee is too greedie, who thinketh it not gayne, that hee once receaved ſuch a beneſite; but rather loſſe, that hee hath reſtored it, or that hee now wanteth it: That hee is ungrate, who thinketh the ende of former delight, an injurie:* And, *that hee is a foole, who thinketh that hee hath no fruit of good thinges, except when they are preſent.* And if an *Ethnicke* ſayde ſo, wee, who are Chriſtians, ought, much more, to ſay, and thinke ſo; ſeeing wee know, that all good thinges,

Luke 1. 46. 47. 49.

Conſol. ad Polyb. c. 29.

thinges, which doe befall vs, as well by-paſt, as preſent, and to come, doe flowe from one Fountayne, even that Fountayne wich is the ſourſe of all our happineſſe; that is, from the loue of GOD. Thoſe who haue fared well at a Feaſt, are not grieved when the diſhes are removed; becauſe they know that they were appoynted for the vſe of the gueſts onelie for a tyme. And, if diſhes bee removed before the Feaſt bee ended, farre leſſe are men grieved, becauſe they expect a newe ſervice, and other moe dayntie diſhes to bee preſented in their rowme. So ought wee not to bee grieved, when temporall benefites are removed: Firſt, becauſe wee knowe, thoſe thinges were onelie lent vs, for a tyme. Secondlie, becauſe wee knowe, thoſe are not the beſt thinges, which GOD hath appoynted for vs: but wee looke for better, even for ſuch as *eye hath not ſeene, and eare hath not heard, neyther haue entered into the heart of man.* 1.Cor. 2.9.

The other ſentence, to wit, *The LORD hath taken away*, ſeemeth, as I ſayde before, to importe reall miſerie: for, the ſweeter a benefite is, the more bitter & grievous is the removing therof: and it is accounted worſe, to loſe former happineſſe, than never to haue beene happie at all. But firſt, I know, yee never placed your happineſſe in anie worldlie thing; but in the light of GODS Countenance, who is onelie able to put ſingular joye in mens hearts, even then when al worldly things do fayle. GOD would never haue bidden vs *rejoyce evermore*, if Hee had not given vs a permanent and vnchangeable cauſe of joye. And therefore *Chryſoſtome* marketh well, that whereas all men in their

Serm. 18. ad Pop. Antioch

their particular Trades, and negotiations, ayme at ſolide and permanent joye; thoſe onelie attayne to it, who feare GOD: becauſe thoſe onlie *haue gayned the true roote of pleaſure, and the* ſource, or *Fountayne of joye*. This Fountayne, hee telleth vs, is lyke the Ocean, from whence all waters haue their originall; and that becauſe of the greatneſſe thereof. For, ſayeth hee, as a ſparke of fyre, falling into the Sea, is eaſilie extinguiſhed; ſo, whatſoever evill commeth vpon vs, it falling into a great Ocean of gladneſſe, is ſoone extinguiſhed, and evaniſheth.

Secondlie, that degree of temporall happineſſe, which yee had by your ſonne, ſtoode not ſo much in having a ſonne, as in having a good, pious, and vertuous ſonne. And this degree of happineſſe is not removed, but much augmented: and ſo ſetled, and eſtabliſhed, that nowe vnto all æternitie yee ſhall haue ſuch a ſonne. For his knowledge is now perfected; Fayth beeing changed into Sight; and Hope, into Fruition: and it is fred from all doubting, inquyring, ſearching, & from all that trouble and ſorrow, which here is encreaſed, whyle knowledge is encreaſed. Such lyke, his holineſſe is now perfected: for all the defectes of charitie, or the loue of GOD, which were in him, yea, are in the beſt of GODS Saincts, whyle they liue heere, are nowe removed, together with all his temptations, feares, ſorrowes, blottes, and infirmities. So that, that crying for mercie, which whyle hee lived was in his mouth continuallie, is nowe chaunged into a perpetuall *Hallelujah*. And the Angels, who before were delighted with his pœnitentiall

Eccleſ. 1. 18

nitentiall teares, and groanes, are nowe rejoyced, to heare his Songes of Prayſe and Thanks-giving, which with the reſt of thoſe Heavenlie Quiriſters, hee ſingeth to the honour of his Maker.

But perhaps ye will ſay, I know my ſon to be ſo as yee ſay; but how ſhall I thinke that I haue nowe ſuch a ſonne, ſeeing hee is ſeparated from mee by Death? I aunſwere; Your ſeparation is but for a ſhort tyme; and therefore ſorrowe not as thoſe, who when they are ſeparated from their friendes, haue no hope of meeting. *Paganes* may heere make vs aſhamed; for even they could ſay of their departed friends, We hauenot loſt them, but haue ſent them before vs. So *Seneca*, wryting to *Polybius* concerning his brother's death, ſayde, *Hee hath not left vs, but gone before vs.* And wryting to *Marcia* in the lyke argument, *Wee haue ſent them away; yea, beeing ſhortlie to follow, wee haue ſent them before vs.* Indeede, it is true, they who are dead, *ſhall never returne to vs.* If wee knewe no more but this, wee might juſtlie giue way, even to the verie exceſſe of griefe: But bleſſed bee GOD, who hath given vs this comfort, that although they can not returne vnto vs, yet *wee ſhall goe to them.* Wherefore, as when men are a-flitting from [illegible] of habitation, to another, ſome perſons [illegible]die goe before the reſt, to that newe [illegible] place, and others ſtay behinde, intending [illegible] come thither alſo: and therefore, are not grieved for the ſeparation from them, whom they ſent before them. So wee, and our families, are vpon our flitting, to that Citie, *having foundations, whoſe builder and maker, is GOD.* It is not

Non amiſimus, ſed præmiſimus.

Non reliquit ille nos, ſed anteceſſit. Conſol. ad Pol. cap. 28.

Dimiſimus illos ſmò conſecuturi præmiſimus. Conſol. ad Marciam Cap. 19.

2. Sam. 12. 23.

Heb. 11. 10.

GODS will, that all ſhould flit at once; but Hee will haue whyles the Husband to goe before the Wyfe, and whyles the Wyfe to goe before the Husband; whyles the Parentes to goe before the Children, and whyles the Children to prevent the Parentes. What cauſe of great ſorrow is there here, if men and women would rightlie conſider this, and firmlie believe it?

Thirdlie, ſeeing the happineſſe of Parents conſiſteth much in the happineſſe of their Children, if death was to your ſonne *Advantage*, or *Gayne*, (as vndoubtedlie it is to all thoſe who die in the LORD) howe can yee thinke it ſo great a loſſe to you? If hee hath gayned ſo much by the change, howe can yee thinke your ſelfe ſo much hurt by it? If an earthlie king had ſent for your ſonne, promiſing to adopt him, and make him his Heyre, the ſorrow which you would haue had for wanting his company, would eaſily haue bene ſwallowed vp of the joye which yee would haue had for his advancement, although yee had never looked to haue ſeene him agayne. The application is eaſie, and the comfort vnſpeakeable; if yee conſider, that GOD, who hath ſent His Meſſenger [*Death*] for your ſonne, hath given him that *incorruptible Crowne*; in compariſon [illegible] the glorie of earthlie Crownes, and [illegible] Thrones, is but baſeneſſe.

Philip. 1.

Nowe, to come to GOD'S dealing towardes him; I hope it ſhall afford you great matter of joy, if yee conſider it, as yee ought. I will not ſpeake of GOD'S dealing towardes him, in beſtowing naturall

naturall and morall giftes vpon him; as desire of knowledge, paynfull diligence, in stryving to attayne thervnto, sharpnesse of wit, soliditie of judgement, and an happie progresse, farre aboue all his Condisciples, in humane literature, Philosophie, and Theologie. These were, indeede, great benefites of GOD: But it was not the remembrance of these thinges, which vphelde him at the tyme of his death: Nor yet can the consideration of these thinges now afford you that joyfull assurance of the happinesse of his death, and of his estate nowe after death, which yee desire to haue. Wherefore, let vs consider GOD'S dealing towardes him, in the *worke of his Salvation*: And let all those who are exercysed with such Tryalls, and Conflicts of Conscience, as hee was, learne at him, to wayte patientlie vpon GOD, vntill they get the victorie. It is well knowne vnto you who are his Parentes, howe carefullie hee *remembered his Creator, in the dayes of his youth*: and howe, whyle hee was yet a Chylde, GOD, by His Spirit, possessed his heart, making him to finde heavenlie delight, in all spirituall exercyses, whereof hee was then capable: vvhich appeared by his ordinarie, and almost perpetuall frequentiug of them, to the great admiration of all who knewe him, and to the great benefite of his Brethren and Sisters, whom, at all tymes, hee was carefull, partlie by his example, and partlie by his pious conference, to ædifie, & to draw with himselfe into the way of Godlinesse. Hee found nothing, then, but sweetnesse, and delight, and Eccles. 12. 1

heavenlie raviſhmentes in ſerving of GOD; (for it pleaſeth GOD, often tymes, ſo to allure young ones to His ſervice) but, afterwardes, GOD having furniſhed him with greater ſtrength of Grace, called him to harder, and more vnpleaſant, but yet more glorious ſervice; that is, to wraſtle with manie temptations, doubtinges, and feares; and for overcomming of theſe, to ſeeke the LORD'S Face, with extraordinarie humiliations, prayers, and faſtinges; which by frequent exercyſe became ſo ordinarie vnto him, that it was harder to him to deſiſt from them, than to abſtayne from his bodilie and naturall food.

By theſe exercyſes of devotion, hee made ſingular progreſſe in that *ſtrayt way, that leadeth to Lyfe*: yea, I may boldlie ſay, that hee did outrunne manie who had begun to runne therein long before him. Yet, ſo vnſatiable was his *hunger after Righteouſneſſe*, that whereas others thought
1. Cor. 9. 27. hee did too much, eſpeciallie in *keeping his bodie vnder*, that his Soule might the more and more bee lifted vp vnto GOD, hee himſelfe thought hee did nothing: ever moſt humblie eſteeming himſelfe an *vnprofitable ſervant*; and, with
Phil. 3. 13. PAVL, *forgeting the thinges that were behinde*. And becauſe hee intended, and moſte vehementlie deſired, to ſerue GOD, in the holie Miniſterie, GOD having fitted and furniſhed him with manie ſingular graces for that Calling; to his frequent exercyſes of devotion, Hee added extraordinarie and invincible diligence in the ſtudie of DIVINITIE; eſpeciallie in meditating vpon the holie

holie SCRIPTVRES, and reading the beſt Commentaries that he could get therevpon. So that as *Ierome* ſayd of his friend *Nepotian*, (who alſo died young) hee made his breaſt *CHRIST'S Bibliothece.* In a word, then, hee deſired *to know nothing, but CHRIST, and Him crucified*: neyther laboured hee for anie thing earneſtlie, but onelie to bee *crucified with CHRIST*, and *vnto the worlde.* This his earneſt and induſtrious care, *to ſeeke GOD'S* Face, as it was to mee, whom hee oft acquaynted with the ſecret eſtate of his conſcience, a matter of great joye; ſo, at laſt, it procured to himſelfe vnſpeakeable contentment, and tranquillitie of mynde, together with a confident relying vpon the mercie of GOD, and the powerfull interceſſion of IESUS CHRIST. Happie, yea, thryſe happie was his *wraſtling with GOD*; for thereby hee obtayned and *inherited the Bleſſing.* Happie was his *hungering and thirſting for Righteouſneſſe*; for in due tyme hee was *ſatiſfied, and filled.* Happie was his ſeeking of GOD; for *the* LORD *heard him, and delivered him from all his feares.* And, therefore, let all thoſe, who ſeeke the LORD with the lyke earneſtneſſe, and diligence, *looke vnto* him, and to their owne comfort and encowragement, ſaye, as DAVID willed others to ſaye of himſelfe; *This poore man cryed, and the LORD heard him, and ſaved him out of all his troubles.*

Epiſt. 3. which hee calleth *Nepotian's* Epitaph.

1. Cor. 2. 2.

Galat. 2. 20 6. 14.

Pſal. 34. 4. 5. 6.

To conclude, then, GOD'S dealing towardes him, was as it vſeth ordinarilie to bee towardes His owne Elect. For, as GREGORIE the

Lib. 4. Moral. cap. 7.

Lib. 2. Sent. cap. 8.

great, and ISIDORE following him, telleth vs, GOD, after Hee hath converted a man vnto Himselfe, first maketh him to finde heavenlie delight and joye: or, as GREGORIE himselfe speaketh, *the allurementes of sweetnesse*, in His service, to the effect hee may be the more enamoured with it, and that hee may the more easilie with-drawe his heart from those carnall pleasures, with which before his conversion, hee was bewitched. Thereafter, when through continuance, and encrease of grace, hee is enabled, and fitted, to *endure hardnesse, as the good Souldier of IESVS CHRIST*, the LORD, partly to keepe him from presumptuous confidence in his owne strength, and partlie to exercyse his fayth, patience, and Christian fortitude, withdraweth from him often tymes the sense or feeling of His gracious presence; and so exposeth him to manie sorrowes, feares, and doubtinges: yea, often tymes Hee suffereth him to bee vexed with dangerous motions, and strong inclinations, to great and grievous sinnes, all which GREGORIE comprehendeth in one generall, calling them *Conflictes*, or *Fightinges with Temptations*. But, in the ende, that gracious and kynde LORD, *who will not suffer vs to bee tempted aboue that wee are able; but with the temptation, also maketh a way to escape*: He, I say, giveth to the man whom Hee hath so exercysed, inward rest, and refreshment; mitigating his temptations, pacifying his troubled thoughts, and chearing his heart with heavenlie & vnspeakeable consolations: Upon the which (sayeth GREGORIE) *his Soule perceaveth joye, passing all measure, through the*

Blandimenta dulcedinis

2. Tim. 2. 3.

Certamina tentationū.

1. Cor. 10. 13.

Mouet animam immensam de spe

the hope it hath of heavenlie Glorie. So then, to expresse this purpose to you in fewe wordes, (and I shall doe it in GREGORIE his owne wordes) those who are converted to GOD, doe meete, *first, with pleasant or delightsome thinges, that they may bee comforted: thereafter, with bitter things, that they may bee exercysed: and, last of all, with sweet and sublime thinges; even with joyes vnspeakeable and glorious, that they may bee confirmed, or corroborated,* agaynst all difficulties, crosses, and temptations.

cœlesti lætitiam percipit.

Prius ergo illos dulcia suscipiunt quæ consolentur, post modum amara quæ exerceant, & tunc demum suavia & sublimia quæ confirment.

Yee may see now, Mistresse, how gracious and mercifull GOD hath beene in His dealing both towardes you, and towardes your sonne: as also, how great cause yee haue to leaue off your mourning for his departure, and to rejoyce for his advancement to that *Kingdome, which GOD hath promised to all those that loue Him.* For if ye rejoyced at his birth, because a Man was borne into this world, haue yee not greater reason to rejoyce at his death, seeing a Man, who is the sonne of your wombe, is borne into a better Worlde? If your heart was glad to see him so lovinglie and heartilie welcomed to this world, by the imbracinges, kisses, and louelie speaches of those who were then present; should not your heart now daunce within you for joye, seeing yee haue good reason to thinke, that immediatelie after his departure, hee was moste kyndlie welcomed to that other and better World, by GOD his Father, by CHRIST IESUS his Redeemer, by that *innumerable companie of Angels*, and by the *spirits of just men, made perfect?* For seeing there is such joye in Heaven, *at the conversion*

Iames 2. 5.

Dolor mortis velut obstetrix homines ad melioremvitam educit.

Greg. Nyssen. in Oratione de mortuis.

Heb. 12. 22. 23.

Luc. 15.

Luke 15. 7. 10. *verſion of a ſinner*; what joye, I praye you, is there at the *coronation of a ſinner?* And, to conclude, if yee rejoyced ſo much with your friendes, at his Baptiſme, becauſe he then became a CHRISTIAN, and was admitted into the *Church militant*, ſhould yee not now farre more rejoyce, ſeeing hee is, by death, tranſlated into the *Church triumphant:* vvhere, as a crowned Chriſtian, and as a glorious Saynct, hee beholdeth that moſte amiable, and louelie, yea, moſte Glorious Countenance of GOD; *in whoſe preſence there is fulneſſe of joye, and at whoſe Right Hand there are Pleaſures for evermore.* Pſal. 16. 11.

FINIS.

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